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THE JEW IN AMERICA.

BY HERBERT N. CASSON.

THE UNITED STATES IS DESTINED TO BE THE CHIEF HOME OF THE JEWISH RACE—WHY THE JEW COMES HERE, HIS STANDING AS A CITIZEN, AND HIS RECORD FOR TWO HUNDRED AND FIFTY YEARS IN AMERICA.

THE Jewish race is flocking to the United States. At the present rate of immigration, another century will see more than half of it settled in America. New York already contains about thirty times as many Jews as there are in Jerusalem; and the newcomers who land every six months would make a larger city than that historic site of a departed splendor.

The total number of Jews in all countries is eleven millions. About fourteen hundred thousand are now in America —nearly two per cent of our population. Half of these are in New York, and one tenth in Chicago. The whole British

JEFFERSON M. LEVY, FORMERLY CONGRESSMAN FROM NEW YORK.

Drawn from a photograph by Sarony, New York.

SIMON WOLF, FORMERLY UNITED STATES CONSUL-GENERAL IN EGYPT.

Drawn from a photograph by Bachrach, Washington.

Empire, with nearly five times our population, has only one-fifth as many Jews. King Solomon, in all his glory, had not more than five times as many subjects as the Jews who are now living in the polar snows. He has put every form of civilization to the test. He has heard himself abused in every language. And now he has selected the United States as his future home, and has decided to

ISIDOR RAYNER, UNITED STATES SENATOR FROM MARYLAND.

Drawn from a photograph by Getz, Baltimore.

United States. And by 1930, if the present rate of increase continues, we shall have seven million Jews here—as many as obeyed Solomon.

Zionists may dream of the return to Palestine, but the destiny of their race is turning in another direction. America is rapidly becoming the Promised Land of the Jews and New York their New Jerusalem.

The Jew has had two thousand years of world-wandering. He has sampled all the lands of the earth. He has tried every climate from the equator to the become an American. Rather flattering to us, when you think it over!

THE TRUTH ABOUT THE JEW.

The question now for his fellow countrymen is this—what about the Jew? What are the facts underneath the fog of gossip and prejudice? What has been his record in America? Has he made good? Has he become one of us and done his share of the work? Or is it true, as some European nations say, that "the Jew is always and everywhere a foreigner"? In view of the facts I

have given, it ought to be worth several minutes of our valuable time—perhaps as much as half an hour—to find out whether the Jew has made a success or a failure of the opportunity that the United States has given him.

The American Jews are in all manner of trades and professions, being by preference lawyers, bankers, and dealers in clothing, cotton, cigars, and jewelry. There are few in railroads. There is not one in steel, and never has been. There are thousands of store-keepers of all grades, from the vender of shoe-laces to a Siegel, a Bloomingdale, or a Straus. There are financiers, from pawnbrokers to a Schiff, a Speyer, a Loeb, or a Seligman. At the front among the smelters of Colorado stand Meyer Guggenheim's five sons. Mendes Cohen, of Baltimore, is an ex-president of the American Society of Civil Engineers, and Dankmar Adler, who died a few years ago, was conspicuous among the architects of Chicago. Schwarzschild, Sulzberger, and Nelson Morris, rank among the beef kings. It was a member of this versatile race who gave New York its most famous bookstore, Brentano's. In short, no matter what ladder you climb, you are pretty sure to find some Jews on the top rungs.

JULIUS FLEISCHMANN, FORMERLY MAYOR OF CINCINNATI, OHIO.

And they are not all in New York and Chicago, by any means. There are few States without their influential Jews. The name of Straus is not better known in New York than Minis and Sheftall are in Georgia, Harby in South Carolina, Lehman in Alabama, Lowenstein in Tennessee, Morse in Boston, Bush in Missouri, or Pike, whose name is perpetuated in the Opera House of Cincinnati. You cannot write the history of Texas and leave out Morris Ranger and the other Jews of Galveston. Neither can any one write of California in the booming days after the Civil War without telling the story of Isaac Friedlander, the grain king.

DR. ABRAHAM JACOBI, THE WELL-KNOWN NEW YORK PHYSICIAN.

The Jewish race is like a department store. Ask for whatever you want and it can give it to you. If you want a doctor, it gives you Abraham Jacobi of New York or Jacob Solis Cohen of Philadelphia—an artist, Henry Mosler—a sculptor, Ephraim Keyser—a musician, Rubin Goldmark—a judge, you can choose between Sulzberger, of Philadelphia, and Leventritt and Hirschberg, of the New York Supreme Court. In

REV. FREDERICK DE SOLA MENDES, OF THE CONGREGATION SHAARAI TEFILLA, NEW YORK.

REV. JOSEPH SILVERMAN, OF THE TEMPLE EMANU-EL, NEW YORK.

REV. J. LEONARD LEVY, OF THE CONGREGATION RODOLPH SHOLEM, PITTSBURG.

REV. EMIL G. HIRSCH, OF THE SINAI CONGREGATION, CHICAGO.

FOUR PROMINENT AMERICAN RABBIS.

the matter of musical taste, we have gone to school to the Jews ever since a Jewish professor, Lorenzo da Ponte, brought the first Italian opera to America in 1830. The operatic record has been continued by Maurice Grau and Heinrich Conried.

DR. FELIX ADLER, FOUNDER OF THE NEW YORK SOCIETY FOR ETHICAL CULTURE.

Drawn from a photograph by Pach, New York.

And in the troubled theatrical world, whether you investigate the so-called "trust" or the opposition, you will find it directed by Jews—by Belasco, the Frohmans, Hayman, the Shuberts, Erlanger, and Klaw.

THE JEW AS A TEACHER AND A SCHOLAR.

What has the Jew done for education? When the question is asked, every non-Jew, at least, at once thinks of Felix Adler and his path-finding school in the heart of New York. Like other Hebrews of the highest eminence, Professor Adler seems no longer to belong to his race, but to the world. For thirty years his famous Ethical Culture Society has stood as one of the pillars of our moral progress.

In our universities, it is a dull year when some Jewish professor does not throw more fuel on the intellectual fire. Just now the absorbing problem is whether life can be artificially produced. Professor Jacques Loeb answers—"Yes! Behold my jelly-fishes, made to order!" In the year before, when psychology was being peddled around the streets by quacks, who had transformed it into a sort of patent medicine, the knight of the pen who went first to its rescue was Professor Joseph Jastrow, of the University of Wisconsin. And in 1902, what

performance could have been more startling, in the sensational vaudeville of science, than that of Professor Angelo Heilprin, who was the first to climb up to the hot crater of the murderous Mont Pelée? Other Jewish professors whose work stands approved are Boas, Gottheil, and Seligman, of Columbia; Gross, of Harvard; Morris Loeb, of New York University; Morris Jastrow, of Pennsylvania; and Hollander, of Johns Hopkins.

Chicago University especially owes a debt to its Jewish friends. It was they who hurried a thirty-five-thousand-dollar check by special delivery, and so saved the university from losing Rockefeller's first gift of six hundred thousand dollars—the forerunner of millions.

When our eighteen million boys and girls in the public schools stand in line and say, "I pledge allegiance to our flag and to the republic for which it stands," three hundred thousand of the little patriots are Jewish. In the College of the City of New York, that unique institution in which ability is rewarded by an absolutely free college education, a majority of the students are Jews. So

JAMES J. SPEYER, HEAD OF THE BANKING FIRM OF SPEYER & COMPANY, NEW YORK.

Drawn from a photograph by Dupont, New York.

is Dr. Henry M. Leipziger, who was chosen by New York to preside over its magnificent system of free lectures in the public schools.

The Russian Jew, who was the last to discover America, but who will soon outnumber all the rest, has little education when he arrives. But he is hungrier for knowledge than for money. Scholarship—that is what he worships. He will live five in a room to let little Jacob go to college. And the young Russian Jew will at any time prefer an Idea to a meal. On several occasions, in the North End of Boston and the East Side of New York, I have heard boys of nineteen discussing the poetry of Heine, the music of Mendelssohn, the philosophy of Spinoza, the revolutionism of Marx, as though they had no personal problem to solve in the slum and the sweat-shop.

The Jews go to our public schools. They do more. They have four hundred and fifteen educational institutions of their own. They have eighty papers and magazines. By the time this article is in print, you will find in the public libraries the last volume of the "Jewish

ISAAC N. SELIGMAN, HEAD OF THE BANKING FIRM OF J. & W. SELIGMAN & COMPANY, NEW YORK.

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Encyclopedia," that monumental work of learning. With its eight thousand pages, it stands as the pride of Dr. Isidor Singer and the whole Jewish race—"a work which could have been accomplished in no other country but the United States," said one of its editors.

JACOB H. SCHIFF, HEAD OF THE BANKING FIRM OF KUHN, LOEB & COMPANY, NEW YORK.

Drawn from a photograph by Dupont, New York.

THE JEWISH CHARITIES.

What has the Jew done in the way of benevolence? To begin with, he supports his own poor. Did you ever notice, if you are a non-Jew, that you are never pestered for contributions to Jewish charities? There are no Jews in the Potter's Field. In New York alone they have nine hospitals for their sick—twelve homes for their old folks—fifteen homes for their orphans. Scattered through the United States they have six hundred institutions for the unfortunate. A dozen of these in New York spent a million dollars last year. And the Jews have always something left for outsiders, after their own people have been made comfortable. In New Orleans, for instance, the old residents will tell you of Judah Touro, who left half of his million to charity—including such bequests as ten thousand dollars to the Bunker Hill monument, and three thousand dollars to a Protestant minister.

Women, among the Jews, are seldom in the public eye. The home is their world. However they manage it, they

FRANZ BOAS, PROFESSOR OF ANTHROPOLOGY AT COLUMBIA UNIVERSITY.

Drawn from a photograph by Alman, New York.

RICHARD J. H. GOTTHEIL, PROFESSOR OF SEMITIC LANGUAGES AT COLUMBIA UNIVERSITY.

Drawn from a photograph by Alman, New York.

make the Jewish husband the most domestic of men. In proportion to their numbers, there are more Jewish children born and fewer buried than among any other class. Most Jewish boys and girls inherit little or no money; but their mothers bring them up with healthy bodies. One writer asserts that they live eleven years longer than other people. Perhaps, if one Jew of genius, and one only, were to be chosen for the Hall of Fame, the choice would fall upon a woman—the poetess, Emma Lazarus, whose life was so short and so brilliant.

WHY THE JEW IS A TRADER.

Critics of the Jew charge that he is nothing but a trader—that he lives upon other men's toil and is not a creator of wealth. The historical fact is that he was forced into trade against his will. Originally he was a farmer and cattle-raiser. Abraham was only in one business transaction, as far as I can find, and he got the worst of it. Ephron sold him a worthless cave for four hundred shekels. But hostile nations took away the Jews' land and left them nothing to live on but their brains. This was dangerous—to the hostile nations. Brains rule the world, and always have. And the Jew's enemies practically said to him, "Think, or get off the earth!" The inevitable result is that wherever the Jew has half a chance, he becomes prosperous.

Half of the Russian Jews who arrive here have less than fifty dollars in their long coats. But the quickness with which they learn the real estate habit would surprise you. In about two years they have found that it is cheaper to pay interest than rent. Many a push-cart peddler has a precious deed at home under the mattress. Every penny he saves means a dozen more nails for the tenement of his dreams.

The Jew has had so few opportunities that he appreciates one the moment he sees it. Open the door two inches, and he is inside. He is no *Micawber*. Self-help was a Jewish habit long before Emerson made it a philosophy. The Jew has taken the sporting instinct and turned it to higher uses. While others are hunting with microscopes for "sure things," he will take a chance and win. His mind is quick and elastic. For money in itself he cares little. What he wants is the respect and comfort

JACOB H. HOLLANDER, PROFESSOR OF POLITICAL ECONOMY AT JOHNS HOPKINS UNIVERSITY.

Drawn from a copyrighted photograph by the Harris-Ewing Studio, Washington.

EDWIN R. A. SELIGMAN, PROFESSOR OF POLITICAL ECONOMY AT COLUMBIA UNIVERSITY.

Drawn from a photograph by Puch, New York.

that money will buy. He has learned that money is the ticket for the show, and he wants a front seat. Why not?

The Jew wins because he works. He believes in the eight-hour day, yes—eight hours before noon and eight hours after. In a Jewish community you will see no corner loafers, no beggars, no drunkards. There is enough tea drunk on the East Side every day to float a ship, but not enough whisky to trouble prohibitionists. When an immigrant arrives—a "greener," as they call him—he is told to eat and sleep for two days; then he is put to work. America stimulates him as a worker and leaves him free as a Jew. That is why he is more of a worker and less of a Jew in America than anywhere else.

HIS SOCIAL AND CIVIC ASPECT.

He knows how to make money, and, what is more uncommon, he knows how to spend it. No matter how small his income is, he will live inside it. He will eat dry bread and sleep on the floor with a cheerful heart; but as soon as he has money to spend, he spends it like an emperor. Nothing is too good for him, or for the wife and children who have cheered him on. There is always good business when the Jews have money. In New York they are the first to leave the slum—the first to move from gallery to boxes in the theaters—the first to have summer cottages in the Catskills or on the New Jersey coast.

Of course the Jews are not stained-glass angels. They have never said they were. In the main they are white and spotted like the rest of us. There are few of them in our police and divorce courts. There are less than two thousand in all our government institutions. But a nation that has lived for thousands of years on the anvil and in the furnace—that has swung between the glorious dream of Zion and the brutal fact of the Ghetto, has naturally had its dross brought out, as well as its pure gold.

Whenever the country has been split in two by a political question, there have been Jews on both sides. Judah P. Benjamin, cabinet officer in the Confederate government, supported the gray as stubbornly as Joseph Seligman did the blue. And in the largest sense we

HENRY MOSLER, THE WELL-KNOWN AMERICAN ARTIST.

may say that international capital marches under the banner of Rothschild, and international labor under the flag of Karl Marx—Jews both, and irreconcilable.

The truth is that the Jews have become part and parcel of the United States to an extent that is seldom realized, even by themselves. A New York citizen, for instance, living in a handsome residence designed by Arnold Brunner, may lay down the latest novel by Abraham Cahan, go to the telephone improved by Emil Berliner, and inform his partner that theater tickets have been procured for David Warfield's new play, under the management of David Belasco; after which he will go back to his chair and read the *Times* until his wife returns from Altman's, without realizing that he has been in any particular way indebted to the Jews.

It would require a surgical operation to take the Jews out of American civilization. Even the word "American" is now, as we have seen, two per cent Jewish. We are said to have one hundred and fifteen Jewish millionaires—one out of every thirty-five. The total amount of Jewish capital invested here is unknown; but we are told that in New York alone they own more than nine hundred million dollars' worth of property and do a yearly business of a billion in the wholesale trades. To read the names on the signs along Broadway reminds one of a chapter in Leviticus.

THE JEWS WHO HELPED COLUMBUS.

Nor is it fair to call the Jews usurpers or intruders. As I have been surprised to find, they have the best of rights to be in America. They were here first. The epoch-making voyage of Columbus would not have been possible without the aid of a Jew, Luis de Santangel. Santangel was King Ferdinand's chief tax-collector. He was also a merchant, and when he heard Columbus tell his story he knew that whoever could sail by a shorter way to the markets of the Indies would control immense possibilities of profit. He advanced the necessary money for the expedition, one hundred and sixty thousand dollars, as a personal loan to the king and queen.

The pretty story about Queen Isabella pawning her jewels was invented years afterwards by some Spaniard who wished to please the worthy lady. Isa-

EPHRAIM KEYSER, THE WELL-KNOWN AMERICAN SCULPTOR.

bella was not to blame. Perhaps if she had been in possession of her jewels at the time that Columbus paid her his famous visit, she might have pledged them; but the fact is that she had already pawned them several months before, to help her husband pay for a war

nal the Jew. His superintendent was Rodrigo Sanchez the Jew. The first sailor who saw land was Rodrigo de Triana the Jew; and the first European to set foot on American soil was the interpreter, Luis de Torres the Jew.

It was natural that the Jews should be

OSCAR S. STRAUS, MEMBER OF THE INTERNATIONAL COURT OF ARBITRATION AT THE HAGUE, AND FORMERLY UNITED STATES MINISTER TO TURKEY.

Drawn from a photograph by Dupont, New York.

with which he had been amusing himself.

Nor is Santangel the only Jew who figures in the records of Columbus' expedition. The great navigator's map was drawn by Ribes, called the Map Jew. His astronomical tables were compiled by the Jew Abraham Zacuto. His astronomical instruments were made by another Jew whose name has not been preserved. His ship's doctor was Ber-

the readiest to appreciate the proposition of Columbus. They were the traders and travelers of Europe. They were being driven from their homes, even in Spain. They were the only fluid atoms in a frozen mass. And so, when the Italian sailor pointed out a new path to the golden east, it was to be expected that there would be Jews ready to follow him.

After all, Columbus only discovered the land. It was a Jew who discovered

its business possibilities. When Columbus announced his success, the words were scarcely out of his mouth before Gabriel Sanchez, the Jew, hurried to King Ferdinand and got a franchise permitting him to sell cattle and grain to the Indians. If any of our chambers of commerce should decide to erect a statue to the founder of American trade, it will no doubt be surprised to find that the honor must be given to Gabriel Sanchez, the Jew of Madrid.

NATHAN STRAUS, THE WELL-KNOWN NEW YORK MERCHANT AND PHILANTHROPIST.

Drawn from a photograph by Alman, New York.

THE FIRST JEWS IN NEW YORK.

The Jews were knee-deep in the sugar trade of Brazil before any of the passengers of the Mayflower were born. Incredible to the Standish and Mather families, perhaps, but true! And so far as New York is concerned, ever since the making of the city began, there have been Jews at the job. Old wooden-legged Peter Stuyvesant was the boss of Manhattan when the first batch of Jews arrived—twenty-four of them, from Brazil, in September, 1654. Stuyvesant stormed and threatened. He thought two dozen were too many.

"You can have no land," he said. "You must live apart. You must not open any stores. You must not build a synagogue. We will not even give you any land for a graveyard. In fact, I think we'll drive you out altogether!"

The Jews were not troubled by his abuse. They were used to it. Being

barred from the retail trade, they became wholesalers, and grew richer than the retailers. And in the course of a few months Governor Stuyvesant received a letter from his boss, the West India Company in Amsterdam.

"Let the Jews alone," it said. "Some of the shareholders in this company are Jews."

From that time we find Jewish threads all through the warp and woof of New York's two hundred and fifty years of history. There are no Americans to-day who are prouder of their family trees than the descendants of those Spanish Jews—the Carvalhos and De Cordovas, for example. The first Astor began by working for a Jew—Hayman Levy, a fur-dealer. Astor got rich because Levy showed him how, very likely. In 1711, when the hat was passed around to get money for the steeple of Trinity Church, we find seven Jews among the contributors. There were four in the little group of financiers who organized the Stock Exchange, and one, Rabbi Gershom Seixas, among the incorporators of Columbia College. In the club-rooms of Fifth Avenue you may now and then meet an old member who tells anecdotes of "Dandy" Mark, the Jewish Beau Brummel of New York, who invented the waxed mustache. Every anti-Semite eruption in Europe has sent thousands of refugees to Castle Garden, until to-day every fourth person in Manhattan and every sixth in Greater New York is a Jew.

MICHAEL H. HIRSCHBERG, JUSTICE OF THE APPELLATE DIVISION OF THE NEW YORK SUPREME COURT.

Drawn from a photograph by Sarony, New York.

THE JEW IN AMERICAN HISTORY.

At the time that George Washington cut the British rope, there were not many Jews in the colonies — about seven hundred, it is estimated; but they helped to do the rope-cutting. Washington had at least three on his staff. Forty-five are known to have been in his army. And when the outlook was darkest, when the flame of independence seemed to be flickering out, it was a Polish Jew, Haym Solomon, who rushed up with more fuel. He invested all his fortune, some six hundred and fifty thousand dollars, in the young republic; and while it paid back not a cent to him—nothing but imprisonment and poverty—that money has yielded big dividends ever since to his race and to humanity at large.

When Washington was inaugurated as President, there were fourteen clergymen present, and one was Rabbi Seixas, "the patriotic Jewish minister of the American Revolution," as he is termed in a memorial tablet erected in his honor a few years ago. One of the pleasant incidents of the War of Independence happened when the State of New York, barely one year old, paused in the middle of its fight for independence and gave full religious liberty to the Jews. A statue in memory of this act of justice stands to-day in Philadelphia's Fairmount Park. It is also a curious fact that the first statue ever presented to the United States was one of Jefferson, offered to Congress by a famous Jew, Commodore Uriah P. Levy, who was the highest ranking officer in our navy at the beginning of the Civil War. It was Commodore Levy, by the way, who abolished corporal punishment on American warships.

It has often been said that "the Jews

MAYER SULZBERGER, JUDGE OF THE COURT OF COMMON PLEAS, PHILADELPHIA.
Drawn from a photograph by Weil, Philadelphia.

will not stand by the flag." As Mark Twain has observed, this slander "ought to be pensioned off now, and retired from active service." There were more than seven thousand who wore either the blue or the gray in the Civil War, and about four thousand who enlisted, in 1898, against their old enemy, Spain.

We have had twenty-four members of this remarkable race in Congress. High in the diplomatic and consular service we have had Mordecai M. Noah, at Tunis; B. F. Peixotto, at Bucharest; Simon Wolf, in Egypt; Solomon Hirsch and Oscar Straus, in Turkey. All manner of public services have been rendered by the three Straus brothers. Oscar Straus secured equal rights for American schools in Turkey, and suggested the Civic Federation as a meeting-place for labor and capital. Isidor made his mark in Congress as a tariff reformer, and does much for the cause of charity and of education. Nathan originated the pure milk enterprise which distributed nearly three million quarts in New York last year. It is said that since this milk scheme has been put into operation the death rate among babies has dropped from ninety-six out of every thousand to sixty-three.

AMERICANIZING THE JEW.

"The past is closed," says Rabbi Silverman. "Let us throw aside the vain customs of the olden time and take on those of the young nation with which we have cast our lot."

The Americanizing process is in full swing in all our Jewish communities, painful to the older people, no doubt, but as resistless as the coming of the seasons. The Jews make good raw material for citizenship, because they are the only immigrants who come to us without a country, without a flag. They have no fatherland to split their allegiance. America is their home, and their only home.

It seems as if the American plan of giving the Jews fair play was succeeding. At any rate, all the other plans failed. "No nation prospers that persecutes the Jews," said Frederick the Great. Egypt tried persecution, and the Jews went to its funeral. Assyria made the same blunder. So did Babylon, Persia, Greece, Rome, Spain. Say the Jew is not a fighter! When

LOUIS SULZBACHER, UNITED STATES JUDGE IN THE INDIAN TERRITORY.
Drawn from a photograph by Curtiss, Kansas City.

was there ever such a five-thousand-year battle for life? Tied hand and foot, he fought on, and to-day he is more alive than ever. He has never been as much

Guelphs, the Hohenzollerns, the Romanoffs! Think of the Levys—sons of the Levites—or the Cohens—sons of the Cohanim, priests of the synagogue!

DAVID LEVENTRITT, JUSTICE OF THE NEW YORK SUPREME COURT.

Drawn from a photograph by Fredricks, New York.

as one per cent of the world's population. The odds were against him more than a hundred to one. Yet, according to his almanac, he has been on the stage for nearly four thousand years.

In the face of his pedigree, how recent are the Knickerbockers, the

"One of my ancestors signed the Declaration of Independence," said a Bostonian to a Jew.

"Yes," said the Jew. "One of mine signed the Ten Commandments!"

With such a past as the Jew's, what may not his future be?

"THE SCOTS IN AMERICA."

An important series of articles upon the leading racial elements of our population will appear in the forthcoming numbers of MUNSEY'S MAGAZINE. This month's paper on "The Jew in America" will be followed in the February issue by one dealing with our Scottish fellow citizens, describing the part they have played in American history and their contribution to our national life.